

# THE CHRISTIAN CENTURY

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November 1, 1917

Number 44

## The Kansas City Convention

Editorial Correspondence

NOV 5 1917

CHICAGO

## We Expect a Great Year

**T**HIS is simply to remind our readers of our great subscription increase last season, and to say that we are planning on an even more vigorous subscription campaign this fall and winter. The Christian Century is probably the only religious weekly in the United States that has made a gain in the past two years. Other papers have lost heavily in their subscription lists. The Christian Century was never growing so well. Our readers, enjoying the paper themselves, seem to take delight in introducing it to their thoughtful friends.

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# THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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The Disciples Publication Society

regards itself as a thoroughly un-denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Co-ordinating and supervising the entire system is the American Christian Missionary Society, with Robert M. Hopkins, National Superintendent; Miss Hazel A. Lewis, Elementary Superintendent; Miss Cynthia Pearl Maus, Secondary Superintendent and W. J. Clarke, Adult Superintendent.

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When we speak of Education we include the public schools as well as colleges and universities. When we speak of Christian Education we usually refer only to Church Colleges. When we speak of Evangelism we generally refer only to protracted meetings.

We are beginning to make such a thorough reformation of our work as will compel a revision of our speech. We are learning how to make the Sunday School both educational and evangelistic.

Our methods are not yet perfected, but a complete transformation has already been wrought within the life-time of one generation. In rapid succession we have seen all Protestants accept the International System of Lessons, the grading of the Sunday Schools, the grading of lesson material, the teaching of missions and all social obligations, with corresponding readjustment of organization and reconstruction of church buildings.

Instead of depending on revivals to recruit the membership of the church with adults, many of whom would speedily backslide, leaving both themselves and the church in worse state than before, we are learning how to enroll the whole population, from infancy up, in suitable classes and under trained teachers. We are making real schools of the Sunday Schools and at the same time producing the finest and most permanent and numerous evangelistic results.

For such a revolution there is needed expert leadership. To provide it we have enlarged the scope of the American Christian Missionary Society beyond all original thought of Home Missions and given it direct or advisory supervision of an efficient and rapidly growing body of national, regional, state and provincial Sunday School experts.

By adding \$600,000 to the funds of the Home Society and by opening vast and inspiring fields of worldwide service to the young people trained in our Sunday Schools the Men and Millions Movement is doubly related to this chief business of the Church of Christ and its success will give a mighty impetus to the Sunday School movement among us.

**Men and Millions Movement, 222 W. 4th Street, Cincinnati, Ohio**



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

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## Compensations of War

### WAR IS NOT ALL DEAD LOSS.

The story of war's awful toll is given us from day to day in our newspapers, and after we have read columns of it we must realize that there is much more of the terrible story which did not get by the censor. The loss of life running into millions, the loss of money running into tens of billions, the mortgaging of the future both in life and money, the heritage of hate that follows war—all of these things are well known to most of us. It is depressing, not to say disheartening.

But is there not another side? Are there no spiritual compensations for the price we are paying? Those who live near a river are accustomed to wait for the coming of spring with a certain dread. For when the first spring rain comes, the ice will break and come down the river in a roaring flood, perhaps bringing destruction with it. Shall we say we have no love for spring because of the havoc made when it first comes?

Humanity was frozen up in the ice of convention and custom. The ice is now broken and is passing out in a flood. Afterwards we shall have the flowers and the birds.

\* \*

The social, economic and political benefits that will accrue from the war are not inconsiderable. War-time has forced a new consideration for the man who works. The sons of toil are coming into their own; not so much in the matter of wages as in the more adequate perception of the importance of the laboring man.

Some ancient vices of society are being discredited and driven out. The old heresy that soldiers need liquor in order to be brave has been proved a calumny. It is now well known that it is not in the interest of an efficient army for evil women to trail the camps of soldiers.

The war is causing a redistribution of the money of our country. Taxes on surplus profits will whittle down war fortunes, and big income taxes will place the burdens of society on backs that are able to bear them. The net result will be a redistribution of money so that after the war we shall be poorer, and yet more prosperous.

Christian people are more interested in inquiring concerning the spiritual results that will follow the war. Will life reach higher levels, or shall we sink below the plane on which we formerly lived?

The revival of heroism in the world is a gain of the greatest significance. When Edith Cavell died she said, "I see now that patriotism is not enough; I must die without hatred or bitterness toward anyone." This was heroism with a deep religious quality. A Canadian soldier was on board a ship that was struck by a submarine. He swam around and saved the lives of several people. Before he sank, he turned and said, "I have served my King and my country and this is my end." This is sad to us, but there are thousands

of men in the trenches today who long to be able to say just this. The meanness and selfishness of our old life of sordid industrialism has been burned out. Men have discovered within their souls ideal elements which they did not know were there.

This revival of the heroic in life is sure to have a profound effect upon literature. The best stories that have grown out of the war are still controlled by the censors. Yet we have the wonderful poem, "A Rendezvous with Death," and many other poets are even now being made in the wonderful hours before the charge. Our novelists are beginning to find something else to interpret than some new phase of the sex question; for, great as love is, there are other and higher motives than sex in the deepened life of today.

The war will give us a new and nobler patriotism. The love of country had ceased, ten years ago, to have large place in the average American's heart. Patriotism was languishing, just as were culture and spiritual religion. We now see that our America has some bigger thing to do in the sweep of universal history than to sit at ease in a corner of the world enjoying her bountiful harvests. America is to have a soul. As the Jew was known for religion, and the Greek for his love of beauty and his search for intellectual freedom, so the American shall be known as the friend of man.

\* \*

We shall learn from this war a new love and appreciation for other peoples. Four years ago we had scarcely heard of the Belgians. Now we realize that this little nation became indeed the saviour of our civilization. Her sacrifice delayed ruthless power until it was too late for victory. Belgium has paid as few nations ever paid, but we will love her to the end of time. We have come to see France in a new light. There is a steadiness, a fidelity to duty in the France of today which is wonderful. One Frenchman withstood two Germans at the Marne. There has been revealed to us a new depth and richness in the soul of the Frenchman. We see England, too, in a new light. Old-time animosities are buried as we clasp hands with kinsmen long estranged. After all, we live under English common law, read English literature and are ourselves more English than we ever realized. It is a spiritual gain to clasp hands with our allies of China and Japan and thus enlarge our appreciations of our fellowmen.

Religion may show signs of degenerating into millennialism, spiritualism, the search for miracles and the love of ritual, but this will not be for long. The religion of Christ is coming into the true catholicism which shall have room for every true friend of Jesus Christ. The new breadth of the world's life will make religion broader and more brotherly; thus, by a strange providence, is the prayer of our Lord coming nearer to realization.

# EDITORIAL

## CONVENTION MUSIC

THE first session of the international convention was opened with music from a great choir of over a thousand voices, led by Mr. John R. Jones, who is the musical director at First Church, Kansas City. The chorus was made up of the best singers of the churches of various denominations in the city. For the first time in the history of our conventions was the music of the occasion handled in this way. It is clear that there is no other way in which convention music may be satisfactorily organized than by appealing to the civic pride of the city where the convention is held, and by utilizing the very best talent within that city.

The presiding officer, Rev. George A. Campbell, very fittingly said that the chorus was a symbol of our message as a people. The host of people from the various churches singing together the great songs of the church gave fine musical expression to our plea.

Conventions are not held simply for the giving of information. Our great mass meetings have been found useful in inspiring great audiences. This inspiration is heightened and quickened if the music is made to fit the needs of the occasion. Our congratulations are extended to the enterprising Kansas City people for the splendid way in which the music of the recent convention has been handled.

## SERVING GOD IN BUSINESS

IT is a new experience for government officials in Washington to be besieged by business men seeking jobs but disclaiming any desire for a salary. The war has already gotten a hold on the souls of business men so that some of them are ready to forsake the factory and the counting house for the service of country and civilization.

The church has known many such men in recent years. We have men in nearly every community whose interest in the local church is so deep and passionate that it is indeed true that religion means more to them than does business. These developments give us hope with regard to the future of the spiritual view of life. Men have discovered that greater than money and office is the service of humanity and the glory of God.

We must not praise only the business man who is ready to quit his business for the service of God and humanity. Far more business men of religious spirit need to remain in their business. Factories need kindly, considerate men as owners and managers. The brutal profiteering on the labor of women in the stores of a past generation is giving way to a new attitude of respect for the woman who works. The business man who is a friend of God can bring into every line of business an honesty, a consideration for human life, and a social meaning which can come in no other way.

Paul never ceased to be a weaver of tent cloth. It is well that he did not. We could imagine that without the labor of his fingers day by day he might have become a man of visions who would not have touched the life of his day. He wove into his tent cloth a love for every-day people and at the end of every abstract theological argument there came the practical application of the doctrine so that the plainest man might understand it.

John Wanamaker, the famed Sunday school pro-

moter, now nearing the end of a life of splendid service, helps us to understand the viewpoint of the consecrated Christian business man. We can think of many younger men who even better incarnate the spirit of the Christian man of business. We are to serve God, not by running away from life, but by staying in it.

## DISCUSSION OR CONTROVERSY?

THE disciples of the old days loved debate. There was no more interesting hour than that spent in the discussion of some burning religious theme. We cannot quite understand why our fathers were so much interested in certain questions, but we do know that they found nothing more absorbing than the search for religious truth.

It was when discussion sank to the level of controversy that we lost our love of debate. The worst fears of Alexander Campbell about the debate as a method were realized in the debates held by certain of his followers. Victory became more to be desired than truth. The thought issue was obscured by the personal issue. Shafts designed for the head of an opponent were wielded with more frequency than shafts fitted for the routing of error.

It is this which makes many modern disciples become terrified in the presence of a religious discussion. They are always afraid that the discussion will sink into a controversy—and too often have reason for their fears.

We ought to realize, however, that we shall never be a free and growing people unless we keep alive the spirit of debate as it was practiced by the fathers. Dignified examination of truth and error is of the very highest significance to the progress of our people.

We are happily about done with controversy in our religious newspapers. We ought not to be done with the presentation of viewpoints which are opposed, for only thus can we grow in things spiritual. We are able to conduct our conventions without friction, but this does not mean that we shall never challenge the well-oiled plans brought in by the officials in charge of the convention. The disciples are strong for democracy, and democracy involves free speech.

## THE RIGHT TO BE HAPPY

CHRISTIAN ethics has never been utilitarian or hedonistic. We have always insisted that life has a higher goal than pleasure or happiness. Yet it would be a strange thing if the pursuit of righteousness did not yield deep satisfactions. Though we be willing to serve God for naught He seldom asks us to do so.

Most of us have the right to be happy. It is the wonder of life that most of us can be happy. We have but to learn that the joy of life rests so little upon a material basis.

Happiness results from harmony within our own souls and a harmonious adjustment to things outside. Most of the unhappiness in the world results from an inner conflict. Men and women without principle, without character, are driven hither and thither, knowing no lasting joys, for they have no long-time pursuit of the deeper things of life.

The artist can be happy in his attic while he pro-



duces his picture. A poet is content with a life of simplicity, for the birds sing to him and the flowers grow eloquent with their message. The mother is happy in her love for her child, for she already possesses that which is the wealth of the ages.

Men and women with frail bodies have yet known the deeper joys of life, even though health is recognized as being one of the conditions of the highest efficiency. Happiness rests then neither upon the basis of strong bodies, nor is it dependent upon the possession of things in the world of matter. Even the man in the throes of death may know an intoxication of joy. He knows that he has lived for the best things and perhaps it is his glorious privilege to die for a cause.

If a Christian is unhappy, there is something wrong with him. He has not made a complete surrender to the spiritual view of life. When men cease to follow Jesus afar off, when they know what it means to give themselves completely to the accomplishment of some great spiritual aim, they will find both peace and joy.

### THE PROGRESS OF THE NEGRO

A PUBLIC LIBRARY BOARD in a community of the middle west where there is a considerable negro population has decided to put in a complete bibliography of the negro uplift movement. The coming north of a large number of negroes has resulted in new problems in many communities. It may be met in the way it was handled in East St. Louis or it may be met by educating the local community in the methods of service to the black race.

In the first place, the negro has his own particular heritage which is to be recognized and developed. Instead of transplanting an exotic white man's civilization to the life of the negro, the first duty is in the direction of understanding the spiritual possessions of the race and aiding him in the development of these traits.

The negro has within him the soul of music. A very significant study has been made by Schirmer under the auspices of the Hampton Institute and by Mrs. Natalie Curtis Burton. Mrs. Burton has studied the relation of the negro music of this country and of that in Africa.

Humor is also a spiritual possession of the race which should not be allowed to die. The white man is often too dour and he may well be grateful to any race, be it Celtic or African, which keeps alive the soul of laughter.

Negroes are gradually becoming educated for the higher tasks of society. When they have proceeded far enough to establish their own communities so that they shall be self-sufficient, they may lose their subserviency and their imitation of the white man's ways and become a people proud of their own achievements.

The white man of America has brought the negro here and must live with him. It will be more pleasant to live with physically clean and spiritually wholesome negro people than it ever will be to live with the other sort. There is every reason for us to rejoice in the wonderful progress the black man has already made and to help him toward still further development.

### PERSONAL WORTH

THE value of a single human soul was one of the great spiritual discoveries of Jesus Christ. It was a more important discovery than the making of steel, than the construction of railroads and steamships. It transcends in importance the laying of the Atlantic

cable and the manufacture of the wireless. We have never properly learned this beautiful lesson from Jesus Christ and our world is all awry today for lack of this reverence for personality. It was the brutal, materialistic viewpoint which made it possible for the German government to murder Edith Cavell and to slaughter in cold blood the non-combatants of England and France. In the industrial world it has been neglect of the value of personality that has made it possible to exploit the labor of women and children without taking any thought of their future.

In the church we may forget that the making of personality is our greatest task. It is the glory of Jesus Christ that he changed men without robbing them of their individuality. Simon, the impulsive man, became the rock apostle of the church, but he was Simon still. The Sons of Thunder became the apostles of love, but they were none the less John and James. Doubting Thomas made the greatest of all the confessions of faith, but he was still Thomas. Our task in the work of the church is to respect personality while making men and women over into the image of Jesus Christ.

The history of the church reveals an infinite variety in Christian character. How different was Savonarola from St. Francis of Assisi, and how different was Erasmus from Luther! We have praying men like John Wesley and logical men like John Calvin. In our churches today we have those who love best the prayer meeting and others who prefer the study circle. There is the mystic and there is the church worker. A section of the church once undertook to standardize Christian character and to declare one type of personality alone desirable. We must learn that God makes no two souls alike any more than he does two leaves. The world is spiritually richer because of the different kinds of Christians who are in it.

### THE GROWTH OF THE LOCAL CHURCH

EVERY community has its religious enthusiasts who are found regularly on the front seat in all of the union meetings, but whose faces are seldom seen in the local church. He—or she—finds delight in great assemblages and in the congregation of those of different faith, but does not appreciate the fact that the local church is the foundation which supports all this superstructure of societies and union meetings. There are sometimes those who, though prominent in the national affairs of a religious body, are unknown to the people of the church in their own locality. These love the chief seats at the feast; some one should invite them down to a lower seat.

The good friend of Jesus Christ, who sees the inner meaning of the different types of Christian effort, realizes that it is the work of the local church on which everything else rests. Whatever builds up these congregations must eventually build every other Christian enterprise.

The growth of the local church must rest upon a spiritual basis. There are churches with money which languish for personal support. In a suburb of a certain large city was a strong denominational church with a seventy-five thousand dollar building and a rich clientele. It died for lack of worshipers. Never at any stage of its career did it lack money, but it closed its doors at last, ashamed of the futility of maintaining a strong minister to preach to empty benches.



A local church can live upon nothing else than the religious spirit of its members. This is the motive power which makes all the wheels go around. Our first problem in the Sunday school is to find people who know the spiritual meaning of religious education. Church boards need to realize the significance of church finance as a builder of spiritual attitudes. The choir all too often fails to look upon itself as a means of grace to the souls of the people.

The need of the hour is a great host of congregations who have Pentecostal devotion to God's work for this twentieth century.

#### SOUNDING THE PLAINTIVE NOTE

SOME preachers live apart from the harsh things of our world. They are often not able to understand the fierce competition of business. Sometimes their lives are so sheltered that they do not appreciate the burden of sorrow that rests upon people round about them. Men of the sheltered life are having a bad time of it in the opening months of the war. Some have grown moody and others confess they have no message. It may be the shock of this situation, however, which will make some of them more virile and acceptable preachers. They have been driven away from their books and are forced to face the grim realities of our world.

The peculiar temptations of a preacher in such circumstances is to sound a plaintive note in his preaching, talk depressingly to his congregations or to deal with glittering generalities when his people should be led to the truth for this present hour. In such churches the attendance will fall off, the spirit in the church be lowered in tone. It is fatal for a preacher to fail to sense the needs of his people, but especially so at this time.

We have a right to expect from the ministry at this time a word of cheer. Paul eating before the shipwrecked sailors in the Mediterranean is a symbol of the brave preacher of this hour who brings courage back again from hearts it has forsaken. No one bears a burden any better for being filled with fear. Fear is a weakening thing. Only courage can give strength and power.

The cheering words these days are related to the Christian message of a provident God, of a Christ who is the Friend of Man, of a Kingdom that will at last be ushered in and of a future life which will atone for the mistakes and limitations of life in this present sphere. The great fundamentals of our Christianity are to be interpreted afresh in the light of present needs.

#### BEST SELLERS AND OTHERS

THE religious significance of reading will not be missed by any cultivated preacher. Of course, the man who tries to get along with a five-foot shelf of out-grown and mushy sentimental works will not be preaching many sermons on the religious significance of our reading, but the man who is in intellectual fellowship with the world's choicest spirits will find that he must guide the taste of his people to the appreciation of the very best things.

The curse of America is the craze for best-sellers. We get the statistics of the sale of a book in Boston or New York or Chicago and these cold figures guide us in the purchase of the latest novel or war book.

In England and on the Continent, there is a much different attitude. There are issued innumerable editions of the great epoch-making writers, sold at popular prices, and people buy these and live by them. We have only a few of these popular editions of great authors in this country, but there would be many more of them if the American people would show a taste for the best things in literature.

It is possible now to buy the works of Maeterlinck in a relatively cheap edition. A group gathered for the reading of good books could do no better thing this winter than to know this great soul of Belgium. In these days when we have found a new love for the sacrificial people who saved civilization in Europe, we would do well to sit at the feet of a mystical poet who has so much in common with our evangelical Christianity.

Religious subjects, when approached from the angle of literature, take on a freshness and attract us more than when they come to us in the familiar phraseology. We shall find different interpretations, often wrong interpretations, in the literature of the ages, but it will stimulate us to a vigorous intellectual life and make us not ashamed to state and defend our faith in any presence.

#### NEW METHODS OF PASTORAL WORK

THE old-time pastor knew no other method of pastoral work than the making of formal calls, at which time the children were catechised and formal prayers were said. We shall not say that this type of thing is useless. Adapted to modern conditions, it may, on the contrary, be of the very greatest service. We would note, however, how many new ways of doing pastoral work there are.

Many a modern pastor knows a score of men in his church so intimately that he can write a letter and ask for a piece of work to be done and be sure that it will be done. The larger churches are employing secretaries and the pastor who can get letters written quickly and easily soon finds what a source of power it is. We can often express our thoughts in writing on a delicate situation with a precision which is quite impossible when we are face to face with the person we would talk to.

The telephone opens up another avenue of pastoral oversight. It would not be hard for many pastors to reach their entire telephone list each week. Some pastors do. Even though they continue to make many of the old-time calls, the more frequent contact on the 'phone is of even greater value in cementing the parish together. There are churches where this telephone visiting is extended systematically until every absentee is reached each week. It is clear that we have not yet exhausted the possibilities of this wonderful invention.

The extension of the spoken word through the printed page is also a coming method of pastoral work. One church has a group of young people who duplicate the pastor's sermon on mimeograph each week and send them out wherever there is request for them. In other communities the sermons are printed as well as pastoral letters of the more general sort.

The modern pastor is no recluse, but shows his face in the community gatherings, whether they are religious or not. The non-religious person learns to think kindly of churches and preachers. When this is followed up by an intelligent publicity program, the pastor has

multiplied his influence many times. There are other things besides shoe leather that build up churches these days.

#### KEEPING UP THE EVERY-MEMBER CANVASS

A GOOD many churches in the past few years have fallen in with the methods of the Every-Member Canvass, but occasionally there is a church which tends to react to old methods in church finance.

It is sometimes thought by the finance committee of the church that a few men of exceptional ability can have greater success in soliciting money than many men of a lower average ability.

It is to be taken into account that the large group of canvassers means a large group of men who have become active promoters for the local church. If they do secure less money in some homes than more skilled solicitors would do, they at least give more themselves. Furthermore, the church which sends out a big company of men on such a task gets an impression of a mass movement which a small soliciting committee can never create. The church members, all thinking of the financial problem at the same time, are more apt to think adequately than is a church which is relatively unconscious of the fact that a financial campaign is being carried on.

## Editorial Correspondence

### From the Kansas City Convention

WE are in the midst of the largest convention held by the Disciples of Christ since the centennial at Pittsburgh, in 1909. It is probable that even that great gathering is outdistanced by the attendance here. Our figures for attendance at Pittsburgh were made up from the great communion service held on Forbes Field on Sunday afternoon, when more than 30,000 people gathered at the ball park to partake of the Lord's Supper. But it is doubtful if the combined attendance in the several auditoriums where the regular sessions of that gathering were held was larger than the vast multitude that gathers from day to day in Convention Hall here in Kansas City. The hall is said to hold 12,000 people, and it has been filled at the evening sessions and more than three-fourths filled at the day-time sessions.

It is proving to be a convention of beautiful harmony and is making significant history in the unification of many interests. The order in which the various societies hold their sessions has been quite radically changed this year. As I write (Sunday, October 28), the Foreign Society and the American Society have not yet had their sessions though the convention has been in process nearly five days. Opening on Wednesday evening with the usual felicitations of welcome from the entertaining city and the address of the President of the General Convention, Judge J. N. Haymaker of Wichita, Kans., the Christian Woman's Board of Missions retained its traditional place in the week's proceedings by occupying the entire following day. Since then we have had sessions of the College Association, Ministerial Relief, the National Benevolent Association, the Sunday School department of the American Society and the Temperance Board. On Friday afternoon was held a business session of the General Convention itself. Tomorrow is the American Society's day. Tuesday belongs to the Foreign Society and on Wednesday various other interests have their inning, the whole series of conventions closing on Wednesday night with an elaborate missionary pageant prepared by the Kansas City churches.

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One feels that this year, 1917, is to be marked in our Disciples' history by the emergence and adoption of several long discussed plans for the unifying and

simplifying of our organizational machinery and the positive expansion of our work in every direction. Examples of this are the adoption by the various interested boards, including the Foreign Society and the Woman's Society, of the plan for the merging of their several missionary magazines into one joint magazine of missions representing them all; the adoption by the American, Foreign, and Woman's Board of a committee to unify their work and perhaps to reduce (or should I say expand) their several societies to a single organization with foreign, home and women's departments—a great step forward; the enthusiastic passage of the pension plan by the Board of Ministerial Relief; and last but not least, the unanimous adoption of a new constitution for the General Convention itself, by which all the conflicting opinions and interests which have operated for fifteen years to inhibit the successful inauguration of this enterprise seem at last to be satisfied.

\* \* \*

Is not that a great group of achievements to be recorded to the credit of one convention? And this is by no means all that has been done, though these are the outstanding achievements. It is quite possible that the next three days will add other equally signal items to this outstanding group.

Of them all I think the most significant are the pension plan and the new constitution. I have long marvelled that we Disciples continued to tolerate that unutterably unjust title, "Ministerial Relief." I think I would about as soon go to the poor house as to accept aid from a friend bearing that name. It does not even describe the thing that has been done under the administration of its own board. But now the ministry of the church is to be put upon a self-respecting pension system in whose operation both the minister himself and the churches are to participate in a way that will insure to the preacher at the age of sixty-five a modest income for the rest of his life or for his widow in the event of his death. The details of this plan, as worked out by expert actuarial counsel over a period of several years' study of the distinctive peculiarities of our brotherhood, are given elsewhere in this issue. It will have further discussion later on. But for the present it will suffice to say, in the language of Secretary W. R.



Warren, who is more than any other man responsible for it, that it removes the necessity of a minister proving himself helpless and indigent before he may receive the benefits of the fund. Thus our ministry may at last be put upon a level of dignity and self-respect as it looks forward to the year of incapacity following a life of consecrated activity in the service of the Kingdom. And our churches, too, in their relation to the ministry may have at least as much self-respect as most economic corporations feel in making provision for the pensioning of their employees.

\* \* \*

Everywhere there is rejoicing over the outcome of the business session of the General Convention on Friday. With Judge Haymaker in the chair, the convention heard reports of the committee on the place of the next meeting, choosing Ft. Worth, Texas; of the nominating committee, choosing Dr. Edgar DeWitt Jones, of Bloomington, Ill., as president and re-electing Rev. Graham Frank as Executive Secretary; of the Committee on Resolutions, in which Rev. George A. Campbell of Hannibal, Mo., read a series of masterly interpretations of the consensus of sentiment of the convention on the great problems now facing the church; and of the Executive Committee embodying a statement of the work of the General Convention for the past year and concluding with a draft of a new constitution which it presented to the convention for adoption. The salient features of the new constitution are as follows:

First, the change of name from "General Convention of Churches of Christ," to "International Convention of Disciples of Christ." This change was made at the suggestion of those who have opposed the involvement of the churches as churches in the convention, but who wished to keep it a mass convention of individual Disciples of Christ. In the interest of harmony the advocates of the convention of churches gave way in committee and the new title was adopted.

Secondly, the article defining membership in the Convention gives all members of our churches who enroll all the privileges and rights of the Convention, including the right to vote, with this exception only, that when a vote is doubtful and if 100 members ask for it the chair may order a ballot and on such ballot the vote will be taken on the basis of "one church one vote." This provision involves the necessity of the enrolled members of each church represented taking a vote among themselves before the general ballot is taken. In so far as this provision of the constitution is practicable at all—and it is doubtful if it can ever be made practicable—it involves the retention of the principle of local church representation in the Convention.

\* \* \*

The third feature of the new constitution is altogether new, and marks a shifting from the local church as the unit of representation to the various state conventions as such units. It is believed by all parties in the prolonged controversy of recent years that we have here found the solution of our fundamental differences. Specifically, this provision calls for the appointment of a "Committee on Recommendations," which shall really be the business transacting body of the Convention, subject only to the convention itself for the final decision on all its recommendations. I will give here the exact wording of this section of the new constitution:

Throughout the annual assembly there shall sit from day to day, with power to appoint sub-committees, a Committee on Recommendations, which shall receive such reports of the various general agencies as may be submitted to it; shall analyze and scrutinize such reports; shall make such recommendations to said boards as it deems wise; and shall submit the same to the convention. To such committee all resolutions and other business shall be referred without debate. It shall report at each daily business session of the convention; and each item of business so reported shall be approved, disapproved, or recommitted to it by the convention to be revised and again reported. The Committee on Recommendations shall be annually constituted of members of Churches of Christ who shall possess good business qualifications and be actively interested in the various agencies of the brotherhood, but not in their employ. It shall be composed of one appointee of each state or provincial missionary convention, or district convention where there is none more inclusive, and of one additional and preferably lay appointee for every twenty-five thousand, or final major fraction, of members of Churches of Christ within the territory of such convention. The members of the Executive Committee shall also be ex-officio members of the Committee on Recommendations, which may fill vacancies in its own membership.

It has been calculated that, on the basis determined upon in the above article, the Committee on Recommendations will consist of about 140 or 150 persons appointed by the state and provincial conventions. This will give a strong representative body which by sitting throughout the entire period of the Convention will have time to duly consider the many problems which too long have been disregarded in our deliberations and to make recommendations upon which the Convention may act. The objection to an involvement of the local churches in a representative convention is thus overcome and the way opened for unity of action on an orderly and deliberative principle.

Here is cause for great rejoicing, and in the lobbies of the convention hall men and women of all shades of conviction on the General Convention controversy are felicitating themselves on the happy solution. The plan was devised by the committee appointed at Des Moines last year and headed by Rev. Z. T. Sweeney of Columbus, Ind. The other members of the committee are Dr. Charles S. Medbury, Rev. B. A. Abbott, Dr. Allan B. Philpott, and Judge Frederick A. Henry. This committee met last January at St. Louis in a large conference composed of the entire secretarial and official force of our several societies, together with the editors and publishers of our three national journals, at which meeting the essentials of the new constitution were wrought out. It was further perfected by the committee in conference after conference and finally presented to the Convention.

\* \* \*

Mr. Sweeney was spokesman for his committee and its plan, and pleaded with the convention not to amend so much as a jot or tittle of the new instrument, but to pass it on its essential merits, leaving minor details to be corrected at a later convention after the new instrument had become established by actual use. This plea was responded to by the convention, which expressed its enthusiastic endorsement of the document by adopting it unanimously and with joyous enthusiasm.

Do we dare to hope that the long controversy over a working plan by which the business of our great people may be transacted henceforth in an orderly and representative way has at last effectively been ended?

I dare to believe that we may.

CHARLES CLAYTON MORRISON.

Kansas City, Oct. 28.



## Tolstoi Saw It

**Y**OU are young and I am old. But as you grow older you will find, as I have found, that day follows day, and there does not seem much change in you, till suddenly you hear people speaking of you as an old man. It is the same with an age in history; day follows day, and there does not seem to be much change, till suddenly it is found out that the age is become old. It is finished; it is out of date.

The present movement in Russia (1905) is not a riot; it is not even a revolution; it is the end of an age. And the age that is ending is the age of empires—the collection of smaller states under one large state.

—Lyof Tolstoi.

## Why America Fights

By Joseph W. Folk

Ex-Governor of Missouri, Chief of the Interstate Commerce Commission

**N**O good American can question the justice of our entering the war with Germany, unless he is ignorant of why we did so. We have viewed for years the preparations for war being made by Germany, little dreaming that they might concern us, though occasionally there was apprehension as to the ambition of the German rulers to be to the modern world what the Roman rulers were to the world of their time. When the day came for which Germany had been so long preparing she suddenly hurled her tremendous military forces at the adjoining nations.

### THE PERIOD OF NEUTRALITY

Americans read with amazement of the ruthless violation of the rights of neutrals and the reckless disregard of treaty obligations on the part of Germany, but the war in its beginning seemed remote from our affairs and not necessarily to affect American rights. Here were advocates of each of the contending nations among us, and a strict neutrality was maintained. The cruel treatment of the conquered and enslaved Belgians excited our sympathy and aroused our resentment, but there was no certainty then that these acts had the approval of the German rulers, so the American Republic remained neutral, and the American people hoped against hope that America might not become involved.

As events followed events and the frightfulness of the German military policy became more and more evident,

those among us who sympathize with the German causes were little by little alienated. There was still an undercurrent of hope that we might not be drawn into the terrible conflict. President Wilson endeavored in every way possible, consistent with the national honor and dignity, to avert the disaster of war. On May 27, 1916, he urged the warring nations to state their peace terms, and pledged that the United States would become a partner in any scheme of lasting peace. The answer of Germany was evasive and unsatisfactory.

### THE LUSITANIA

Then came the sinking of the Lusitania and the wanton murder by drowning of hundreds of non-combatant American men and helpless women and children. This act was so conscienceless and inhuman, so contrary to all the rules of civilized warfare, that a shudder of horror ran throughout the American Republic, and the few remaining sympathizers with the German cause saw they could no longer continue their friendship for any nation guilty of such deliberate acts of brutality and savagery. The demand came from end to end of the Nation to declare war against this monster which was running amuck among the nations.

The President, however, was patient. He hesitated to lead the nation into the awful vortex of war and endeavored to save the national honor without that dire necessity. He wrote a note of protest to the German

rulers. They promised they would sink no more merchant ships without warning, and for a time it was thought that the crisis might pass, but it was only a hope to those who realized the German purpose of world domination. The President calmly waited, ignoring the malignant criticism and bitter attacks of some of those who insisted that we could no longer honorably remain out of the conflict.

### FINAL PEACE EFFORT

As late as January 22, 1917, the President addressed the Senate, urging a plan of lasting peace among the nations through international arrangement. A few days thereafter it became known that on January 16, 1917, the German rulers had sent a secret note to Mexico and Japan, attempting to unite them in a war against the United States, and promising to give Mexico in turn a part of the United States. Then Germany notified our government that it would no longer keep its promise not to sink merchant ships without warning. By plain implication it admitted that it had given this promise merely to gain time for preparation for a warfare of hideous frightfulness.

What was to be done? Every effort of diplomacy had been exhausted. American ships were being sunk without warning, the American flag was being insulted and fired upon, American men and women were being butchered, the mailed fist of Germany's war lord was being shaken at

American institutions. German spies infested our country, endeavoring to incite discontent, strikes and even civil war. It was plain that the German autocracy regarded this Republic with contempt, and its entrance or non-entrance into the war as a matter of indifference. National honor and national safety demanded that something should be done. Submission to such wrongs would have been unpardonable national cowardice. Only one thing could be done, all other means having been exhausted.

#### FOR THE SAVING OF DEMOCRACY

The American people then realized that if the German autocracy should overcome the European allies, our turn would be next. We had to fight to save our honor, to save our national existence, and to save democracy throughout the world, for democracy and autocracy cannot exist side by side. A state of war was recognized by Congress, and thus reluctantly we were brought into the world conflict, after the President had done everything that could fairly be done to avoid the catastrophe. Now that we are in the war we see, with clearer vision, that it was inevitable that we should go in, for it is our war as much as the war of England or France. It is a war to preserve our rights and our liberties as much as theirs.

It is now evident to all thinking Americans that Germany must be conquered or else Germany will conquer us along with the rest of the world. There have been many fights for freedom since the beginning of history, but they were merely local, while this is universal. There have been many wars for the liberty of a race, while this war is for the liberty of all mankind. Other wars have been waged to free one people, while this war is not only to keep ourselves free but to make free humanity of every race and of every creed. The outcome will determine whether the world will be all democratic or all autocratic, whether government of the people and by the people shall obtain throughout the earth or shall perish everywhere.

#### A CONFLICT OF IDEALS

We are at war with Germany because there is an irreconcilable conflict between the ideals of this Republic and the dominating purposes of the German autocracy. If our ideals do not prevail, then the German autocracy will prevail over us. We are fighting Germany because of outraged Belgium, invaded, and enslaved; because of France, unjustly and barbarously assailed and attacked; because of Russia, just emerging into the light of democracy and

just freed from the shackles of tyranny; because of England, from whence came our laws and civilization, and whose early entry into the conflict prevented that victory for German arms which would otherwise have been certain, thus saving us from the terrors of German militarism.

We are fighting Germany because the success of Germany would mean the end of freedom here and everywhere. America cannot remain free if Kaiserism wins. If Germany should triumph over our European allies, we would have to battle single handed with a victorious Teuton autocracy, determined to conquer and subjugate the world.

#### FORTY YEARS PREPARATION FOR WAR

For forty years Germany has been building up a military machine, the central thought of which has been world domination, and this terrible world calamity of blood and misery is the result of this aim of the German autocracy.

Germany's method of warfare, in the sinking of merchant ships without warning, in the drowning of helpless women and children, in bombarding unfortified cities, in lurking like assassins beneath the waters and in the air, ready to strike and murder the unarmed, the unsuspecting, and the helpless, has evinced a savagery and brutality such as the world has never known before. Humanity will find it difficult to forgive and history impossible to forget. Germany is the outlaw among the nations, trampling under foot every obligation of international law, threatening every ideal

dear to the hearts of freemen; and the world will not be a safe place for liberty until the German autocracy is overthrown and crushed forever.

#### JUSTICE MUST BE ENTHRONED

We would have lost the respect of mankind and our own self-respect had we failed to take up the gauntlet so insolently thrown in our face by the German rulers. We are fighting for our own freedom and for the freedom of all men during all the years to come. It takes fighting to make the people free and more fighting to keep the people free. We want no conquered territory, we desire no indemnity. The mission of America in this war is to free mankind by enthroning justice and brotherhood in the hearts of men everywhere. We are fighting Germany in order to secure the permanent peace of the world, which is impossible as long as the German military system is allowed to exist, for there can be no enduring peace until further criminal aggressions against the other nations by the German autocracy have been rendered impossible.

The same reasons which impelled us to enter the war must force us to keep up the war until its objects have been accomplished, for an inconclusive peace now would merely mean a death struggle later on between American ideals and an unconquered German autocracy.

#### NO TRUCE NOW

A truce now would be compromise, and there can be no compromise between liberty and tyranny. A truce now would be surrender, and surrender would be defeat. James Russell Lowell wrote these words in the long ago, and they come to us in the present crisis with a new and deeper meaning:

Once to every man and nation comes  
the moment to decide  
In the strife of truth with falsehood, for  
the good or evil side. \* \* \*  
Hast thou chosen, O, my people, on  
whose party thou shalt stand,  
Ere the doom from its worn sandals  
shakes the dust against our land?

Careless seems the great avenger; history's  
pages but record  
One death struggle in the darkness  
'twixt old system and the word.  
Truth forever on the scaffold, wrong  
forever on the throne,  
Yet that scaffold sways the future, and  
behind the dim unknown  
Standeth God within the shadow, keeping  
watch above his own.

List the ominous stern whisper from the  
Delphic cave within,  
"They enslave their children's children  
who make compromise with sin."

Before we entered the war Americans had a right to be neutral as between other nations. Now that we

#### Prayer

BY FRANK W. GUNSAULUS

*Oh, thou friend of friends, through  
Whose friendship extended unto us  
in Thy Son, our Lord Jesus, we are  
awakened to a sense of our own  
ship unto Thee, we bring Thee our  
gratitude and wish to be friends of  
Thine.*

*Our world shakes beneath our feet,  
and human brothers are parted from  
one another, and even our old friend-  
ships are lost. Oh, Thou unfailing  
friend, let Thine all-encircling and  
persuasive friendliness, even for  
those who are wrong, as well as  
Thine own friendship for those who  
are right, in Thee and by Thy grace,  
command and conquer in Him who  
showed the friendship of God by  
dying for us all, and especially for  
those in the wrong. Oh, for one  
breath of the friendship of souls  
united by His cross to come over  
the torn and bloody fields of life  
and time! Oh, for the tide of an  
eternal friendship to rise and inun-  
date all our woes and hostilities, be-  
cause we have submitted ourselves  
here and everywhere to the unfailing  
friend, even Christ the Lord.*

are in, no American can be neutral. The American who is neutral now is guilty of treason to the Republic.

#### NO NEUTRALS NOW

The American who is not for his country in this war must be counted as against his country. Whatever our internal differences may have been, in such a time as this we must be one people, loyal to a common country and devoted to a common flag. Any man or woman unwilling to render whatever service he or she may be called upon to give in this great hour is unworthy to be an American citizen.

Millions of America's sons have answered to the Nation's call. They should have the full support of heart and soul and spirit of all American men and women, for, in the name of America and in behalf of America, they are going forth to battle in order that American honor may be sustained, American freedom preserved, to make the world safe for the common man, and to make international justice supreme. The withholding of such support by any individual or organization is disloyalty to the government and treason to the flag.

#### SUPREME HOUR OF THE WORLD

This is the supreme hour in the life of this Republic and of the world. A new economic and social order is emerging in every land and a new internationalism is being produced by the blood and suffering of mankind. The ending of the great war, in the only way that it can rightly end, will mark the beginning of a new epoch of world co-operation for the advancement of the common good. The public will no longer be the people of one section or of one nation, but all mankind and the principles of humanity will then be applied between nations as they have long been applied between individuals.

And why not? The inventions of the past few years that have annihilated time and space and brought distant parts of the earth in touch with each other have created new obligations in the relations of the nations. The civilized countries are nearer together in point of time and communication than were the states of this Union a century ago. No nation can live to itself and for itself alone. The time of the hermit nation is past. What each nation does affects in some degree the people of all other nations. These new conditions make it appropriate that the rights of nations throughout the earth be recognized and enforced by the common will through federated action. If there shall be born from the agony of Europe's battlefields an irresistible demand for some international

arrangement to maintain the permanent peace of the world, the sacrifice of blood and treasure will not have been in vain.

#### FOR A BETTER FUTURE

Men now living may see the day when the world will be ruled by right instead of might, by justice instead of selfishness. Men now living may see the time when the ideal of public right will be supreme throughout the world. Out of the black clouds of war that now envelop the earth may come a greater realization of the necessity for an international court of arbitration, with power to enforce its decrees. Then will dawn that day foretold of old, following the last great battle of the world, when there will be peace on earth and good will in the hearts of the children of men. The mission of America is to educate the world to this desired consummation. To fulfill this mission there must be loyalty and devotion to the ideals of America among the people of America.

The democracy that we are fighting for is the religion of brotherhood among men; the religion that says, "Thou shalt not lie; thou shalt not steal"; the religion that demands the application of the Golden Rule in public and private life everywhere; the religion that does not array class against class, but preserves the rights of all by causing each to respect the rights of the other; that equalizes conditions, not by dragging down those who are up, but by lifting up those who are down; that does not attack wealth honestly acquired, but wages unending war against conditions that create poverty; that protects property rights, but recognizes the fact that property rights should never be inconsistent with human rights; that seeks more government by the people; that gives to each man an equal opportunity to live and to labor upon the earth that God has given to all, and to enjoy untrammelled and unrestricted the gains of honest toil; the religion that means more of service and less of selfishness.

## The Call

By MARY THACHER HIGGINSON\*

MY country, do you hear the call?  
Its solemn message thrills the air.  
It sounds above the desperate fight,  
And sternly bids you do your share.  
With Freedom's very life at stake,  
With law and order overthrown,  
My listless land, awake! awake!  
The peril has become your own.  
From the ripe wisdom of the past  
A warning voice, a trumpet blast  
Today seems ringing from the sky—  
" 'Tis man's perdition to be safe  
When for the truth he ought to die!"

My country, do you heed the call?  
The hour has struck; the sands are run;  
Your chance to take the patriot's stand  
May vanish by tomorrow's sun.  
If you refuse to guard the rights  
For which your fathers fought and died,  
To watch and trim the beacon lights,  
You shall be stricken in your pride!  
Haul down the flag, no more to be  
Shelter and emblem of the free.  
For hark; again that warning cry—  
" 'Tis man's perdition to be safe  
When for the truth he ought to die!"

\*This stirring poem was written by Mrs. Mary Thacher Higginson, widow of that gallant patriot, Colonel Thomas Wentworth Higginson.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## The Luther Anniversary Opposed

Objection has been raised by many well-meaning persons against the celebration of the 400th anniversary of the Reformation this year, because Luther was a German. The Chicago Church Federation Council takes the ground that Luther was a German merely by accident of birth and, that like Lincoln, he belongs to the ages, and that this great anniversary of our intellectual and religious freedom can and ought to be fittingly observed without extending aid or comfort to Prussians, Kaiserism, or Militarism.

## Dry Federation Gets Under Way

Some of the most prominent of the Christian leaders in Chicago are behind the Dry Chicago Federation, which proposes to make Chicago dry next spring. The federation met on October 26, with Bishop Nicholson in the chair. Mr. E. J. Davis made an address on "Over the Top in Chicago."

## Prominent Methodist Pastor Retires

Rev. Timothy Prescott Frost has occupied one of the most prominent pulpits in Methodism for the past fourteen years. While pastor of First M. E. Church in Evanston, Ill., adjacent to Northwestern University, he has led his church in the building of a beautiful Gothic structure costing two hundred and fifty thousand dollars. He has reached the age of retirement and will henceforth reside in Montpelier, Vt., acting as lecturer in the seminary in that city.

## Chicago Baptists Push Sunday School Work

The Chicago Baptists are pushing their Sunday School work leading up to a big day on November 4. They are issuing certificates of reward to those classes which increase their membership fifty per cent by that day. They also plan the doubling of the home department.

## Will Consider Advance in Religious Education

A big mass meeting will be held in New York on November 12, in which plans will be formulated for promoting the week-day instruction of children in religion and morals. The mass meeting will be very rep-

resentative in character, comprising Jews and Catholics as well as Protestants. Among the speakers will be Dr. John H. Finley, Dr. George Albert Coe, Rabbi Manges, Cardinal Farley and Bishop Greer.

## Roosevelt Addresses Ministers

A thousand ministers of New York gathered recently in the St. James Methodist Church and listened to an address of Col. Theodore Roosevelt on "The Work and the Message of the Church in War-Time." The ministers promised to keep secret the things that were told them. The meeting was held under the auspices of the Social Service Commission of the Methodist Church. The applause lasted for five minutes after the address.

## Episcopalians Interested in Foreigners

The clericus of the Episcopalians of Cleveland has adopted an autumn program of a study of conditions in that city. At a recent meeting they were addressed by Rev. F. C. Blanchard of the Congregational denomination on the subject of "Church Work Among the Foreign Peoples of Cleveland." It was shown that seventy-five per cent of that city were foreign-born,

or the children of foreign-born. Some of the neighborhoods once occupied by English-speaking churches will not permit Christian work there any more. The church federation in Cleveland proposes to parcel out the field to the various Christian forces to achieve a greater efficiency.

## Unitarians Not Now Pacifists

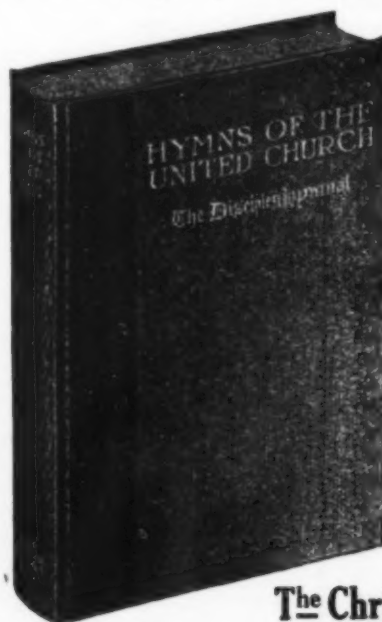
The Unitarian General Conference was held in Montreal recently and it repudiated by an overwhelming vote a "pacifist" resolution concerning the war, and following the lead of Mr. Taft, adopted a resolution supporting the government by a vote of 236 to 9. The Rev. John Haynes Holmes led the pacifist forces to defeat. The report of Mr. Holmes characterized the war as follows: "The majority of Unitarians accept the conflict as an ugly piece of business which must be done."

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# Social Interpretations

By ALVA W. TAYLOR

## New and Important Books

**MENTAL CONFLICTS AND MISCONDUCT.** By Wm. Healy, Director of Psychopathic Institute, Juvenile Court, Chicago. 330 pages. \$2.50. Little, Brown & Co.

Dr. Healy's long and thorough experience has given to his work an authoritative quality. He has been able to do more than propose novel theories; he has been able to verify until his work takes on the value of an established science. This volume is no less imposing than his "Individual Delinquents"—a text that has done much to change the material of criminological study. Such a work as this is no less valuable to the teacher and pastor and to all others who deal with moral delinquents than to the judge or criminologist. It has the precision of science in its discriminating analysis and the charm of popular reading in its descriptions of the intensely human situations from which its material is drawn.

It is impossible to longer deal with all delinquents—to thus class those whose delinquencies are under the ban of convention and law—as wholly responsible for their actions, though no one will jump to the extreme conclusion that criminals are a "type" and their delinquencies wholly due to mental mechanisms that make them subjects for the hospital rather than the prison. On the other hand, there will be less drastic treatment of delinquencies as such facts as those deduced in this volume are recognized in our courts and prisons and more treatment of delinquents as subjects for the medico-psychologist.

The cases described in this volume are those of children who were brought into the Juvenile Court. Under the old method of "dispensing justice" all would have been condemned for stealing and other delinquencies and thrust into reform schools. Through tracing the defect back through the inner mental experience of the culprit by psychoanalysis hidden springs are often found in mental conflicts and by resolving them and bringing them into the light of some one's sympathetic understanding the career of crime is stopped. Some early experience has stimulated an almost uncontrollable passion—such as the sex passion—in a child, but the inhibitions of his surroundings and training suppress it and the stimulus takes some other channel for expression. It is like damming up a stream and having

it break out in some tortuous manner elsewhere. Thus a lad excited by obscene stories and suggestions or even experiences suppresses the suggestion as it constantly arises and turns thief through the act of stealing having been associated with the other stimulus. By bringing the suppressed motivation to the light and enlisting the child's help through confidence, he is often able to practice self-control and turn out a good citizen instead of the habitual criminal the reform school would have made of him.

The "bad boy" and the "despair of his mother" and the "worst boy in school" may also receive help instead of unsparing condemnation and the metaphorical kick of the community when teachers, preachers and parents understand some of these things.

\* \* \*

**THE RELIGIONS OF THE WORLD.** By George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College. 349 pages. \$1.50. University of Chicago Press.

The study of Comparative Religion is becoming more the study of the history of religions. The field is so large and the phenomena so multifarious that it is difficult to write a brief text on it; the best one can do, it seems, is to give a series of sketches. Competent writers are long past the day when the sole consideration is that of making comparison of other religions with our own upon the basis of those things in religion in which we happen to be most interested—as, for instance, our passing creeds or ideological systems. There is today a dawning science of religion; it is not an objective social science wholly, though it is in part, but an exploration of religious experience and of native reactions to this mysterious universe in which we live and its interpretation in terms of our relation to divine powers

together with the obligations accepted in our various moral codes. Professor Barton gives us a very readable series of sketches with their interrelations as well established as is possible in so short a work, and he adds one quality that so many like works fail to treat, i. e., some notice of the moral codes and the manner in which religion sanctions them. Some sections may seem to the reader a little too much like segments out of the master's voluminous knowledge, but the volume is very readable.

\* \* \*

**THE NEW COUNTRY CHURCH BUILDING.** By Edmund de Brunner, 141 pages. \$1.00. Missionary Education Movement.

Mr. de Brunner is the leader of the rural church movement among the Moravian Brethren and the author of "Cooperation in Coopersburg," a very heartening account of the way in which one church was saved from sectarian narrowness to community ministry, and how it by so doing saved the community as well as itself. In this book he presents accounts of the activities in numerous community churches in rural neighborhoods, giving drawings of their church plants and the auxiliary buildings through which community service is rendered. The Methodists have not only called one of the most competent sociologists from a university chair to take charge of a rural church department, but have also employed a competent church architect to plan and induce growing and progressive churches to build and rebuild to suit community needs and to do the work of modern churches. Every state secretary, district superintendent and every other leader of rural church enterprises should acquaint himself well with this book. It not only offers practical plans and suggestions for the building, but in giving the stories of accomplishment in successful rural churches points the way for others.

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# The Sunday School

## Prayer a Vitalizing Force

The Lesson in Today's Life\*

By CHARLES H. SWIFT

**D**URING periods of stress and storm, the soul prays. Man has always attempted to commune with God. The heathen sacrifices and prayers may appear very crude to the sensitive soul trained in the Christian religion; but the fundamental elements of religion are present. Nehemiah resorted to prayer when the ill news from Jerusalem brought sorrow to his heart. The "God of Heaven" seemed to be the supreme need of the hour, before whom the Jewish exile pours out his soul in humble confession and earnest entreaties. Unlike H. G. Wells or Harry Lauder, who seek God only when deep sorrow befalls them through the loss of their sons in the trenches, this courtly character adopts a course of action in harmony with his mode of living. Having kept himself pure and prayerful amidst the luxuries and impieties of the palace, he found it natural to seek help from Israel's God of comfort. Such a prayer welling up from the depths of a sincere soul is a mysterious force vitalizing the entire life.

\* \* \*

The great power back of the life of Jesus was that vitalizing force coming from prayer. How often we read of his soul being poured out to God in prayer! He was always conscious of the Father's presence and would tear himself from the multitudes and even from the disciples that he might go into the mountain to pray. The feeling of dependency upon God is fundamental to prayer. The Son talked with the Father constantly. We know not the conversation which took place. Prayer is a communion of spirit with spirit and may seem somewhat mysterious. Suffice it to say that out of those experiences of solitude came the victorious Christ.

Nehemiah's prayer had within it those elements which give rise to a vitalizing force. He humbled himself before the "God of Heaven" and confessed openly and frankly all sins of the nation, his own sins included. It takes courage for a man to open his inner life to God. In fact, most men do not care to talk about themselves

at all for fear that the shady nooks of the soul might reveal horrifying skeletons. Then, too, there stands God to judge, the fear of which is sickening. Yet, no man can pray intelligently and effectively who does not open up his whole soul to the Heavenly Father. Read the story of the Pharisee and Publican. The courageous humility of the latter reveals the vitalizing force of prayer. Nehemiah confessed that the people had sinned against God. Perhaps in our great world stress when men are praying as never before, it might be well for us as people to humble ourselves before God in courageous confession of our great national sins.

Again, Nehemiah was sincere in humbling himself before God. Neither words, nor attitude, nor

locality determine the nature of prayer, though such have their influence. The force of prayer is realized in the sincerity of the utterances, however crude and informal they may be. Again, read what Jesus had to say in this regard—Matt. 6:5, 6. When we become conscious of sin and feel the need of God, then we will seek the solitude where in humble sincerity our souls will go out to God in prayer. It is manly to pray.

The world has attained its highest form of civilization through prayer. This vitalizing force has inaugurated all the great movements of the centuries. Moses prayed for the deliverance of Israel. Luther prayed for a purified church. Christ prayed for a united church. A few women in Indianapolis prayed for the womanhood of the world. Frances E. Willard prayed for a world freed from the shackles of liquor. Today men are praying for world democracy and universal peace. When the church humbles herself in sincere, fervent prayer, there shall go out from her ranks a force which will vitalize the entire world with the spirit of Christ. The times demand that this vital force should be conserved.

## Soldiers Write to English Pastor

From a Canadian Soldier  
Who Perished

I have enjoyed my military life about as well as I ever could. I was not meant for a soldier's life. I can and am willing to be a voluntary soldier for the protection of ideals and rights, but to be a permanent soldier I never would of my own accord. Liberty is the great boon of America and that is the sovereign right of all men, even though eastern countries cannot yet claim that blessing. I feel that this is a righteous war insofar as we can be instrumental in advancing the ideals of Christ. Wherein we fail to do this, then this war is a curse. The suffering caused will never be known by us; the good attained will by us be known only in part. We must leave the summing up to one who understands. . . . As for the present I have no apprehensions. I am doing my duty before God and leave the future entirely in His hands. His will I shall try to make my will. I realize that even though I have seen service, I have not been in the heat of battle, but when the supreme test shall come in the near future I trust I shall not be found wanting.

\* \* \*

Tells of Work of  
Chaplains

I am very pleased to hear that the special services held on Thursday eve-

nings are in our behalf and are a great success, and I do hope they will continue, as I am sure that not only I, but all the boys who are out here, appreciate the fact that the thoughts of all gatherings at Twynholm are with them. I have been in France now fourteen months and have gone through many dangerous and strenuous times, and am pleased to say without illness or wound.

The chief thing one notices is the splendid work of the chaplains. They have always been a great help to me and every soldier. We have not been fortunate enough to have a church service regularly, as such a thing is impossible in the trenches, but even there we are able very often to have a small gathering in our dugouts.

The life out here is split into many varieties. I am in a bicyclists' company and we have had many jobs to do, such as digging trenches, bombing, etc. One cannot help longing for the good old days of peace, but as in the past, we are willing to see it through, so that the world may once again resume the task peacefully.

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\*This article is based on the International Uniform lesson for November 11, "Nehemiah's Prayer." Scripture, Neh. 1:1-11.





## Some Recent Books



**A HISTORY OF THE GREAT WAR.** By Sir Arthur Conan Doyle. It is not too early to secure for one's library accurate and dependable histories of the early years of the Great War. No finer work of this kind has appeared than the two volumes of "A History of the Great War," written by Sir Arthur Conan Doyle, whose name itself is a token of what may be expected in this great work. This, the second volume, deals with the dark and terrible year called by the historian "the year of equilibrium." In his preface to this volume Sir Arthur calls attention to the fact that though many military critics and soldiers read the first volume there has been no instance up to date of any serious correction. This history is unlike many others in that it has, not only accuracy in the statement of facts, but also the glow of imagination. Every wise reader should secure these two volumes at once, and begin to build up his "war library." (Doran, New York, \$2; net.)

**A STUDENT IN ARMS.** By Donald Hankey. Another book from the trenches, but quite different from others in that it is written by a man of spiritual insight and fine culture. It discusses the mental attitude of the soldiers at the front toward religion. We infer from certain statements made by the author that, previous to entering war service, he was a theological student. He gives us an impressive definition of religion: "Religion is betting your life that there is a God." The sketches included in the volume appeared originally in the London Spectator. Interest in the book is heightened by the knowledge that Mr. Hankey was killed in action on the Western front on October 26th of last year. This work presents the other side—and the deeper side—of the soldier's point of view. The less spiritual point of view is expressed in "Over the Top." (E. P. Dutton, New York.)

### Books for Young People

**THE YOUNG TELEPHONE INVENTOR.** By Hugh C. Weir. Another volume of the Great American Industries Series, which indicates that here is a number one book for the American boy of today. Mr. Weir knows his business as a writer for boys. Only the finest results in character can result from the reading of his stories. (W. A. Wilde Company, Chicago. \$1.25 net.)

**THE CRUISE OF THE DEEP SEA SCOUTS.** By Capt. Thos. D. Parker, U. S. N. The boy's taste for sea

stories will never fail, and the appetite of the live young American will be amply satisfied by this latest story of Captain Parker. It is the kind of boys' book that old youngsters of forty or fifty like to read. This is all that need be said. (W. A. Wilde Co., Chicago. \$1.25 net.)

**THE WIRELESS PATROL AT CAMP BRADY.** By Lewis E. Theiss. With wireless and airplanes playing such a large part in the war, this book will be welcomed by the boys of the country. It is not only a story, but also a book of instruction in the science of wireless telegraphy and of the aeroplane. (W. A. Wilde Co., Chicago. \$1.25 net.)

**IN CAMP WITH THE MUSKODAY CAMP FIRE GIRLS.** By Amy E. Blanchard. And here is also a live story for American girls, most of whom have the "Campfire" fever. There is a realistic out-door atmosphere about the story. Its influence can only be wholesome and helpful. (W. A. Wilde Co., Chicago. \$1.25 net.)

**THE LOST PRINCESS OF OZ.** By L. Frank Baum. Illustrated by John R. Neill. Another of the wonderful "Oz" books which have been bringing good cheer to the world's children since Mr. Baum began his writing career. This is the kind of fairy tales which older children of fifty to eighty enjoy as much as the youngsters. An attractive gift for any child. (Reilly & Britton Co., New York.)

## A New Gettysburg Speech

By George Ade

IF Abraham Lincoln were alive, facing this new crisis in the history of the country he loved so unselfishly, what would be his plea to you, his fellow-citizens? He would make a new speech at Gettysburg. He would say:

"Seven score and one years ago our fathers brought forth on the continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal. The most arrogant military power ever organized by craft and efficiency is trying to kill that proposition. We are confronted by the active hatred of a nation conceived in oppression and dedicated to the proposition that might makes right. Against the desperate leaders of that nation we must fight a great war to test whether our nation or any nation conceived in liberty can long endure. On the battlefields of Europe are the graves of millions of

men who have given their lives that freedom may survive. To the peaceful homes of Europe have come gaunt starvation and the death of innocents. The time has come for men and women of America to carry speedy help to the brave souls of Belgium, of France, of Great Britain. For they have been fighting our battles. Let us now be dedicated to the unfinished work so bravely advanced by our fathers in 1776 and 1863. It is for us to take increased devotion to the cause for which they gave the last full measure of devotion. Let us now highly resolve that the men who died at Valley Forge and Gettysburg and on all the torn battlefields of Belgium and France shall not have died in vain, that the free nations of the world, under God, shall have a new birth of freedom! that government of the people, by the people, for the people, shall not perish from the earth."

## Roosevelt to the Soldiers

The following message from Mr. Roosevelt was sent to the American troops through the New York Bible Society:

The teachings of the New Testament are foreshadowed in Micah's verse: "What more doth the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God."

### DO JUSTICE

And therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand

for the reign of Moloch and Beelzebub on this earth.

### LOVE MERCY

Treat prisoners well; succor the wounded; treat every woman as if she was your sister; care for the little children, and be tender with the old and helpless.

### WALK HUMBLY

You will do so if you study the life and teachings of the Savior.

May the God of Justice and Mercy have you in his keeping.

## Disciples Table Talk

### Dr. MacLachlan Heads Richmond Training Camp Activities

H. D. C. MacLachlan of Seventh Street Church, Richmond, Va., said in a recent symposium on "The Immediate Duty of the Church" that the first obligation to be considered is to help win the war. That Dr. MacLachlan is putting into the war more than simply talk is seen in the fact that he has been placed in charge of the work of the Richmond branch of the War Department's commission on training camp activities. Richmond's share of a fund of \$4,000,000 to be raised throughout the country for carrying out the training camp work will be \$25,000; this money will be spent there under the supervision of the committee headed by Dr. MacLachlan. One-third of the men at Camp Lee, near Richmond, will be allowed to leave camp at one time, so that a very important task is before the Richmond training camp commission.

### G. W. Buckner Succeeds Son in Pennsylvania Pastorate

G. W. Buckner, pastor of the historic Mornington Road Church at Southport, England, president of the Christian Association, and editor of the "Christian Monthly," has given up his present work to follow his son, C. C. Buckner, at Connellsville, Pa., church. The son goes to Ionia, Mich. Mrs. G. W. Buckner, who has for five years served as national president of the British C. W. B. M., supplies the Connellsville pulpit until the arrival of her husband January 1.

### Niles, O., School Maintains Hiram Scholarship

On October 14 there were 450 present in the Bible school at Niles, O., 125 of these in the men's class now being taught temporarily by the pastor, Wilford H. McLain. Sufficient money was contributed to maintain a scholarship in Hiram College. No visiting delegations were present from out of town or local churches. The Niles school has recently been organized into departments, each of which has a separate morning session. The High School department meets in the morning for study and in the evening for worship and expression. Thirty-five persons were added to the church during the first six months of the present pastorate, without a special meeting. New hymnals and a supply of Bibles were bought. Attendance at all services has been exceptionally good.

### Omaha Disciples Lose Leader at South Side

After four years of energetic labor at South Side Church, Omaha, Neb., John G. Alber has resigned this work. When Mr. Alber came to the Omaha church the prospect was very discouraging. The church was considering selling the building to pay off the debt. Beginning his service for the congregation at a very low salary, he soon received recognition for his fruitful activities by the doubling of his salary. The debt on the building has been reduced from \$4,000 to about \$2,400; in addition, there has been made up \$300 back salary for his predecessor. A basement has been added at a cost of \$1,000, and many improvements made on the building. Be-

sides meeting regular apportionments, \$240 has been put into the county Christian Missionary Society during the past nine months. The membership of the church has been very greatly increased.

### Study Features at Fort Collins, Colo.

Lin D. Cartwright, who ministers at Fort Collins, Colorado, led his Endeavor societies in arranging for Sunday evening services during October, a series of talks by leading men of the community on what the church has meant to them. Most of the speakers were leaders in the public schools of the town, and they discussed the following themes: "Values in the Hour of Worship," "The Church as an Intellectual Stimulus," "The Fellowship of the Church," and "The Church as an Opportunity for Service." These talks were followed by musical programs and by brief sermons by the pastor on the messages of the hymns. This aggressive church is featuring this year a midweek school known as the Christian Church Training School. Its purpose will be to train, from among the membership, efficient leaders for the various activities of the whole church life. The year is divided into three terms, autumn, winter and spring, each term continuing for a period of ten weeks. The sessions of the school are held each Wednesday evening, from 7:15 to 9:15. A general Bible study course is offered for all students by the pastor at 7:15. Following this hour, classes in Christian Endeavor efficiency and in methods of church work are conducted simultaneously. During the autumn term Mr. Cartwright is instructing his class on "An Introduction to Bible Study—the New Testament."

\* \* \*

—Charles E. Jackson, who has been pastor of the Warrensburg, Mo., church for the past two and one-half years, has offered his resignation to take effect November 15.

—Byron Hester reports four additions to the membership at Chickasha, Okla., during a recent week, two of these by confession of faith.

—H. E. Stafford, pastor at Massillon, Ohio, has begun a series of Sunday evening sermons on "Decent Sins." The first topic treated will be "The Sin That Started All the Trouble." A "big drive" is on at Massillon church.

—The Transylvania Glee Club has secured Professor Per Nielson as the director for the coming season. Professor Nielson is widely known on two continents, having appeared in concert work in Berlin, London, New York and Chicago. The college has had one of the best glee clubs in the entire south for a

number of years and this year is expected to be its best for many years.

—D. H. Shields, former pastor at Salina, Kan., and now at Kokomo, Ind., preached at Salina on last Sunday.

—The work at East Grand Boulevard church, Detroit, is prospering under the leadership of W. G. Loucks. Although a young church, there is a fine list of members of the congregation, and the Bible school has 19 classes. A new orchestra is an attractive feature at Bible school services.

—The Bible school of the church at Giltner, Neb., recently held a Fair on a Sunday morning, at which the classes exhibited the work they had done. Red and blue ribbons were awarded classes and individuals by judges for the best and second best work.

—Christian Endeavorers in the Beatrice, Neb., church, are co-operating with their minister, C. F. Stevens, who is preaching a series of Sunday evening sermons to young people. His subjects are: "The Fountain of Perpetual Youth Discovered," "They Kissed and Made Up," "The Value of a Life Program," and "Failure through Indecision."

### HONOR ROLLS

Printed on heavy cardboard in red, white, and blue, with spaces for twenty-seven names. (No. 27.)

These will be furnished with or without frames.

We have had repeated calls for an Honor Roll to cover more than 27 names so that we have now added a new roll with space for 27 names in the front and 43 names on the back, or altogether (back and front) 60 names. This roll is mounted on heavy board and can be hung up by cord attached. (No. 60.)

The single roll of 43 names can be had for those already having the 27 name roll, at 75 cents each, postpaid; unmounted. (No. 43.)

Those desiring a Framed Roll for 60 names should order No. 2743, which consists of No. 27 and No. 43, framed one above the other.

A new framed roll for 110 names with two-inch frame in golden oak, black, or mahogany finish, may also be had. (No. 110.)

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No. 27 (27 names), \$1.25, prepaid; unmounted.

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700 E. 40th Street, CHICAGO



## NEW YORK Church Home for You. Write Dr. Finis Idleman, 142 West 51st St., N. Y.

—On Oct. 7th Paul Rains, the new Bible school superintendent of the A. C. M. S. for the Northern District, began an introductory tour of the churches of Nebraska and Iowa at Omaha. A rally attended by representatives of the Bible schools of Douglas county, was held in the afternoon at First church, and Miss Maus, who has endeared herself to all the people of Nebraska churches, through the schools of methods held in the state, introduced him. Mr. Rains made a favorable impression and will find the Bible schools of his district eager to cooperate with him in any advance movement. His headquarters will be in Omaha.

—Of the 100 girls at Transylvania and the College of the Bible, ninety-six have become members of the Young Women's Christian Association. It is expected that it will be made unanimous. This is one of the strongest Y. W.'s in the entire south and indicates the fine spirit of dead earnestness which characterizes the large student body this year.

### THE ILLINOIS EVANGELISTIC PROGRAM

The Illinois Christian Missionary society has spent a year in planning some new things for church superintendency and evangelistic activity. Recently five men were called to take charge of the various districts into which the State has been divided.

R. H. Robertson of Centralia is to have charge of the Southern District. He is familiar with this field, having held successful pastorates at DuQuoin and Centralia. J. C. Mullins of Mattoon will be evangelist in the East Central District. Mr. Mullins is just closing a splendid ministry in Mattoon. He has had a large amount of evangelistic experience and comes into his new field well prepared. O. C. Bolman of Greenville will have charge of the West Central District. Mr. Bolman has held pastorates at Pekin, Mason City, Havana and Greenville in that portion of the state where he is to work. He has long been interested in evangelistic work and looks forward with delight to this new task. Ward E. Hall of Blandinsville takes the Northwestern District. Mr. Hall was raised in this part of Illinois and has rendered a splendid service in Blandinsville. He has always taken a great interest in community problems and will be a valuable asset to the field force because of this. C. M. Wright of Bethany will work in the Northeastern District. Mr. Wright is not as old in the ministry as the other men, but before entering the ministry he was engaged in commercial pursuits and this has given him a valuable point of contact with people. These men are all good preachers and have back of them records for good work. The Illinois Society is fortunate indeed in securing such men. We all join in the hope that this year is the beginning of larger things in the State of Illinois.

H. H. PETERS,  
State Secretary.

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### OHIO SECRETARY'S LETTER

The Ohio Christian Missionary Society undertakes to express the conscience of Ohio Disciples by ministering in spiritual things to the thousands of our own sons at Chillicothe, en route to the front. W. H. Boden, state evangelist, is at this writing at work strengthening the local church for its great task. A good man will soon be on the field to lead in the special service that must be rendered to our soldier boys by the local church in the cantonment city. The chief danger to the cantonment soldier is when he is on the streets of the city, free from military restraint, hungry for normal human fellowship. Just then he is most vulnerable; just then is the church's opportunity. The O. C. M. S. will help

the local church in this crisis. Loyal Ohio Disciples are asked to help by liberal gifts for this extraordinary service. Special gifts should be sent in at once to the Cleveland office. Ohio Day offerings should be multiplied in amount. We must do our whole duty.

The Two-Year Program for Ohio Disciples meets with universal favor. Let every church enter with zest in this splendid campaign of achievement.

C. B. Reynolds in charge of the campaign for better leadership; C. R. Oakley directs the work of securing a tither's league in 100 churches; P. H. Welshimer urges the abiding necessity of evangelistic effort; L. N. D. Wells is promoting the Every Member Canvass—that best of all plans of financing the kingdom. No church in Ohio has failed with this plan. One hundred and

## The Ministers' Pension Plan

Recommended at the Kansas City Convention by the  
Commission on Pensions for Ministers  
and Missionaries

**BENEFITS.** Benefits along the following lines shall be provided

**I. Old Age Pension.** (1) To the member, after coming to be sixty-five years of age, who has served the Disciples of Christ at least thirty years:

(a) An annuity (provided for by his payments to the fund) of \$100 per year.

(b) An additional annuity graded up to \$400 per year as determined by the board, based on the contributions to the fund received from the churches and all other sources.

(2) To the member, after coming to be sixty-five years of age, who has served the Disciples of Christ less than thirty years:

(a) An annuity (provided for by his payments to the fund) of \$20, together with \$2 for each year of service to the Disciples of Christ; but for the years between 20 and 29, inclusive, there will be paid an additional amount as follows: For 20 years, \$1; for 21 years, \$2; and thereafter \$2 for each additional year of service until 29 years, inclusive.

(b) An additional annuity graded up to four times the annuity outlined in (a) as determined by the board, based on the contributions to the fund received from the churches and all other sources.

**II. Disability Pension.** To the member becoming permanently disabled before the age of sixty-five years:

(1) An annuity (provided for by his payments to the fund) amounting to \$20, together with \$2 for each year of service to the Disciples of Christ over five years.

(2) An additional annuity graded up to four times the annuity outlined in (1) as determined by the board, based on the contributions to the fund received from the churches and all other sources.

**III. Widows and Minor Children's Pension.** In case of the death of a member, an annuity to the widow or minor children as follows:

(1) For the widow, three-fifths of the annuity the husband was receiving; or if he died before the age of sixty-five years, then three-fifths of the disability annuity which he was receiving, or was entitled to receive, at the date of his death.

(2) If the member leaves no widow but leaves minor children, three-fifths of the minister's annuity, as provided in the preceding section, will be equally divided among them, the share of each child ceasing when the child reaches the age of 21 years or at its prior death, when the fund will be relieved from all further claims for payment of the share paid to each of said children respectively.

(3) In case of the widow's death or re-marriage, the annuity theretofore paid to her will be paid to the minor children, if any, to be divided equally among them, subject to the limitations set forth in the preceding paragraph.

(4) A widow and her children will not be entitled to the aforesaid annuity unless her marriage occurred before or during the member's years of active service, and before he had become an annuitant of the fund.

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twenty-five have used it. Mr. Wells is out to double that number of Every Member Canvass churches in two years. He could render no greater, more timely service to the kingdom.

These elements of the Two-Year Program are of greatest importance. Success in them will double the power of our churches.

In the Mahoning Valley the U. S. Steel Corporation is building great mills. The workers will make up the new city of MacDonald now building. In five years it will have 15,000 population. It must be churched. Ohio's 100,000 Disciples have a great obligation here. Plans are on foot to occupy this ground. It will require the expenditure of some thousands of dollars.

Ohio Day is the answer to these great, pressing problems. Great opportunities call to us from God. Great power is in our hands. Let there be no slacker church, no stingy Disciple, no indifferent preacher on Ohio Day, November 4. Let emphasis be laid in every church on larger gifts from every member than ever before. Send offerings promptly to

I. J. CAHILL,  
Cor. Sec'y.

988 The Arcade, Cleveland, Ohio.

\* \* \*

#### NOTES FROM THE FOREIGN SOCIETY

News comes from Dr. Kline of the Hospital at Vigan, P. I., that the little dispensary up in the mountains many miles away, had 700 treatments during August. Dr. Kline made a trip of 50 miles to operate on a blind woman and saved her sight. She had been totally blind for several years. When she was told that her sight could be restored, her tension was so high that she collapsed, and the operation had to be postponed a day. Dr. Kline treated a total of 2,033 patients during the month.

Rodney C. McQuery, who was chosen Associate Secretary of the Foreign Society in June, has just been called to the colors as Chaplain in the United States Army. He has received his commission, but does not as yet know in what department of the army he will serve. Mr. McQuery was formerly in charge of the New Testament Department in Eureka College. He is a graduate of Cotner University, and has his B. D. from Yale. He will be greatly missed from the office of the Foreign Society.

J. C. Ogden writes from Batang, Tibetan Border, that his Industrial School is going on with encouragement. The students are making mats and other articles, helping to make themselves self-supporting. This is the first Christian School of this kind in all Tibet. Dr. Hardy and his wife and baby started home from Batang in September. They will reach America some time in December. Their journey

is a long, arduous one, and they are much in need of a furlough.

Miss Jennie Fleming, of Mungeli, India, writes that she had 1,632 women in the services during the month of June. She states that during the month 13 different villages were visited, and 171 different homes.

The Foreign Society will not hold rallies this year, on account of the Men and Millions Campaign, and the need of the missionaries and Secretaries in that great work. A number of missionaries will be home, and they will be able to do visitation among the churches. Requests for these visits should come in early, so that their itineraries may be properly arranged.

The largest relative gain in receipts for the year for the Foreign work, has been from the Christian Endeavor Societies. Many new Societies have tak-

en up the support of their own native evangelist, and have thus become Life-line organizations. The endeavors delight in this kind of support, and it brings a new spirit into the local organization.

Great difficulty is being experienced in securing sailings for the missionaries who are to return to Africa this fall. The submarine activities have made passage by way of England all but impossible, and the large number of ships being commandeered by the different

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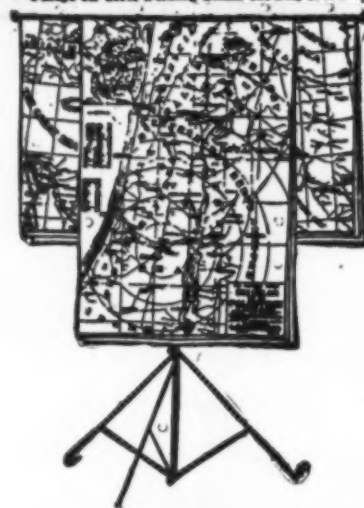
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nations at war, makes sailing very uncertain. The missionaries who are ready to go to Africa, hope to sail in December.

The Foreign Society is rejoicing over the large increase in receipts for the year. It is very fortunate that this increase has come, for the added expenditures because of war prices, throughout the world, has made it necessary to expend in this additional way more than the amount of the gain.

STEPHEN J. COREY,  
Secretary.

\* \* \*

#### A REVISED PAY ROLL

In the annual report of the Board of Ministerial Relief for the year ending with September, 1917, there will be found among the personal contributions an item of: "Cash \$250." In explanation it may be said that the man who is back of this gift put the Board of Ministerial Relief on his pay roll January 1, 1917, on condition that his name be kept out of our reports. Last week he met the secretary of this board and said: "I have been revising my pay roll and have decided to put our veteran ministers on for \$50 a month instead of \$25 a month. I find this is better than giving in a lump sum once a year. For one thing it doesn't look so big." We trust the double suggestion of system and enlargement may not be lost on other stewards of the King.

That there are a host of men and women who are like-minded is evidenced by the splendid gain in receipts that grows stronger from year to year, and we trust will come to such proportions in the year ahead that we can make the pensions paid to our veteran ministers and missionaries a fuller testimonial of our love and appreciation. Let the growth of offerings outrun the increase of the pension roll.

BOARD OF MINISTERIAL RELIEF,

W. H. Warren, Sec'y.  
Indianapolis, Ind.

\* \* \*

#### SOCIETY REPORTS AT KANSAS CITY

##### Church Extension Succeeds

In spite of the failure of the churches to measure up to their full responsibility, the Board of Church Extension can report a gain in receipts for this year. It is too bad that the churches fell down, giving only \$50 more than last year. The missionary committees and church boards are not awake to the needs of the work of the Board of Church Extension, else this could not have happened. Then, it is generally considered that we have many "lame" preachers, when it comes to Church Extension. They have an idea that the fund is large enough, and the work will not miss the hundred or two hundred dollars that their church ought to give. But—the fact is, the churches as churches fell down miserably. Here are the figures as supplied me by the secretary:

New receipts during 1917...	\$ 146,904.86
Gain over last year.....	14,158.16
(Bequest of last year not included in this comparison) .....	64,227.00

Returns on loans during 1917 .....	158,687.46
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Total receipts, including returns .....	\$ 305,592.32
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Explanation: Church Extension money is loaned, to be returned in five equal annual installments, with interest at 4 per cent from the general fund, and 6 per cent from the annuity fund.

In 29 years, since beginning this fund, amount returned in principal and interest has been .....	\$2,297,374.89
Original permanent fund....	1,403,429.46

Total amount in operation in history of fund.....	3,700,804.35
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Number of churches helped during 1917 .....	98
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Number of states, territories and provinces represented .....	30
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Loans closed during 1917 aggregated .....	\$ 250,505.00
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Number of loans under promise for 1918.....	127
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Amount of promised loans for 1918 .....	\$ 451,150.00
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Number of churches paying loans in full during 1917..	98
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Returned loans and interest repaid during 1917.....	\$ 216,995.00
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The churches that failed to send Church Extension offerings are the ones who will prevent the 127 needy churches from obtaining loans during 1918. Summary of other reports will be published as they reach my hands.

E. E. ELLIOTT,  
In Charge of the Press.

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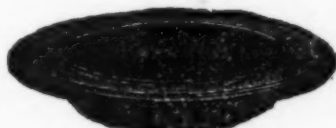
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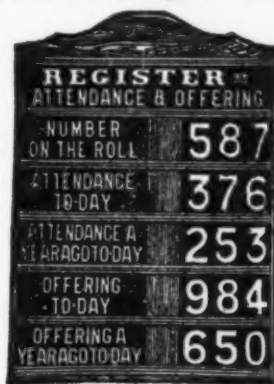
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